

## INDIAN AFFAIRS IN THE NORTHWEST

By Malcolm L. Norment

Mr. Norment has been director of Yakima Indian Christian Mission at White Swan, Washington, since 1948. Before that he served as a missionary in Paraguay. Because of the interest in the mission study theme, "Indian-Americans", we have invited Mr. Norment to re-visit his observations on the current situation in the Northwest.

For nearly a hundred years now, the whites of the Northwest have been arguing with the Indians over fish and game rights. The bitterest struggle of all has been waged by the Yakimas to maintain their right to Celilo Falls on the Columbia River, which has been their ancestral fishing grounds for centuries. The Yakimas have just lost that struggle. The government is proceeding with construction of the hydro-electric dam at The Dalles. In another eighteen months, the water will begin to flood the Indian's fishing grounds at Celilo.

By putting up a vigorous fight against the violation of their treaty, in which they were helped considerably by support from the Christian people of the country, the Indians were finally compensated by the Army Engineers. The Yakimas, the largest tribe involved, are to receive approximately \$10,000,000 indemnization; The Warm Springs tribe something over \$3,000,000; and the Umatillas more than \$4,000,000. The Nez Perce tribe is still arguing over a settlement. These payments call for each individual member of these tribes to receive about \$3,750 as his share.

This compensation to the Indians brings to a close this latest major struggle by the Indians to save their fishing rights. But minor fights continue that have been going on for more than half a century concerning less important sites, where dams already have been built, but fishing is allowed. The whites have consistently sought to exclude Indians from fishing at the Posser and Sunnyside dams, in central Washington, which are off the reservation. Though their treaty stipulated and the courts repeatedly have upheld the Indian's right to fish "at any and all of their accustomed fishing stations, either on or off the Reservation", frequently, Indians fishing at these two places are arrested and thrown into jail by the county authorities.

### Agreement On Use of Sites

However, a significant thing happened at the recent centennial celebration of the signing of the Indian Treaty of 1855. On June 9, the anniversary of the treaty-signing, a group representing all the factions in the disagreement over the use of fishing sites came together for a meeting at the Yakima Indian Christian Church at White Swan. There were representa-

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## TWO U. N. SEMINARS

I. The Tenth Annual United Nations Seminar on World Order sponsored by the Department of Social Welfare will be held November 7-10, at the United Nations in New York City.

Information and conferences and discussions with U. N. personnel, national delegation leaders, and N.G.O. experts will provide the background for thinking together about the U. N. and its contribution to peace. A tour of the U. N. building, luncheon in the U. N. Delegates dining room, and "sitting in" on the General Assembly meetings will help to give the "feel" of the U. N.

Registration which is limited to 100 persons will cost \$15 per person and covers three major meals, cost of speakers, and cost of the packet of materials. Hotel accommodations have been arranged for \$4.50 per person per night for the 3 nights of the seminar.

The theme of the seminar will deal with the question of Charter revisions and ways of strengthening the U. N. and its specialized agencies in their work for peace.

II. A "Seminar on — Disarmament and Atomic Weapons" part of which will be held at the U. N. in New York and part in Washington, D. C. (overnight sleeper to Washington) is set for November 28—December 1, 1955.

Opportunities will be arranged for personal and group discussion with congressional and administrative leaders, as well as responsible persons of the U.N.

This seminar likewise will be limited to 100 persons. Registration is \$15 and will cover 3 meals, study packet and speaker costs.

Those interested in receiving an invitation to attend either of these seminars should write at once to Barton Hunter, 222 South Downey Avenue, Indianapolis 7, Indiana.

## Occupation . . . . .

### . . . . . Waiting

Refugees are real people. They have names, loved ones, and a past. Do they have a future? They won't unless we do something about it. Will you help to give a future to one of these . . . ?

♦ *The Hadjiabramidou sisters (aged 30 and 32) are Greek. All of their possessions were confiscated by the Communists. They speak English. One is a hospital assistant and the other a domestic.*

♦ *Jean Bulham is Dutch. He speaks English and is an expert machine fitter . . . is a member of the Dutch Reform Church.*

♦ *Nikolaos Giannopoulos is a Greek farmer who has experience in mining. His wife is a practical nurse. They have a two-year-old son.*

♦ *Kurt Luedkie and family are German. He is a barber and hairdresser by profession, has been and is willing to take any type of heavy labor in order to give his five children a future.*

♦ *Stojko Pujev and his wife have lived and worked farms all their lives as have their two sons (aged 22 and 25). One son is also a mechanic.*

♦ *Andrij Schewtschenko, his wife and three young sons are also hoping for a new life in a country where they can trust their neighbors. They are stateless, having given up their own country in order to have freedom of conscience. He has had a wide experience as a mechanic, machinist and welder.*

♦ *Vukasin Vukotic fled his country of Yugoslavia and is now living in France with his wife and two children. He is an expert draftsman and is looking to Christians in the United States for help. They speak English.*

Do you have a job one of these people could do? Are you willing to mortgage some of your future in order that these people and others like them might have the freedom you have enjoyed since birth? A card or letter to the Department of Social Welfare, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, will bring you full particulars.

ELLA L. WILLIAMS

## SOCIAL ACTION NEWS-LETTER

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### Editorial Staff

Barton Hunter      Lewis H. Deer  
Ruth E. Milner      Loisanne Buchanan

*The opinion and points of view expressed in the publication are those of the editors and do not necessarily represent The United Christian Missionary Society.*

## "DISABILITY FREEZE"

The 1954 Amendments to the Social Security Law provide important social security protection.

Because this information and its significance is valuable to ministers and others who do counseling, we are pointing out some of the benefits to disabled persons and their families contained in the law.

The amended law provides people who are totally disabled (either physically or mentally) with the opportunity to apply to have earnings "frozen" while they are unable to work. When the earnings record is so "frozen," the period of low or no earnings need not be counted at all in figuring the amount of work needed for individuals to be eligible for payment.

This provision makes it easier for such disabled people to qualify for benefits, and, also, for them and their survivors to receive larger benefits.

Under the old law, the average of earnings for the totally disabled would keep dropping as long as they were disabled (and it was possible, in case of a long continued disability to lose the right to any payment at all.)

### Requirements for Benefits

Some of the 1954 requirements to qualify for disability benefits are:

1. a disability which keeps a person from working and lasts at least 6 months;
2. five years of social security credit out of the 10 years before the disability;
3. one and one-half years of social security credit out of the three years before disability.

Benefits under these provisions begin July 19, 1955, and persons eligible should be encouraged to apply to their local Social Security Office as soon as possible for the necessary forms. The Social Security Law thus protects the rights to and the amount of the benefits for persons who are now or become totally disabled.

R. E. M.

## WASHINGTON ROUND-UP

Glenn D. Everett

*Mr. Everett is a Washington Correspondent who writes for many Religious News Services.*

**A Quiet Session—** The first session of the 84th Congress has adjourned after a quiet and none-too-productive meeting of 7 months. Congress left a great deal undone, including Federal aid to school construction, highway construction, refugee relief, civil rights, Hells Canyon and the Upper Colorado legislation, the atomic peace ship, and many other proposals. It is an optimistic soul who thinks that many of these controversial proposals will fare any better next session in a political year.

However, the session just ended was marked by fewer political rows and squabbles than had been expected. Democrats and Republicans have pulled pretty well together in harness.

**Dixon-Yates—** Biggest political fight was over the Dixon-Yates contract and the administration definitely came out on the short end, having to cancel the contract and then confess that an official of First Boston Corp. the big New Wall St. financial house, helped negotiate the contract while "on loan" to the government as a dollar-a-year man. This has caused Congress to look into the whole question of the WOC's (without compensation) officials who come to Washington to advise the government but stay on private payrolls at large salaries while doing so. The Democrats initiated this practice when the War Production Board in World War II needed men with great technical background who could not come to Washington at the small salaries government pays. Industry patriotically offered to lend men to the government and that's how the practice got started. But what is the justification for continuing it today? Conflict-of-interest cases are developing. The public might find it cheaper in the long run to pay appropriate salaries and end the dubious dollar-a-year practice.

**Hells-Canyon—** The Federal Power Commission has granted three private power companies permission to build "low" dams in the Snake River in Idaho, thereby blocking the proposed government "high" dam at Hells Canyon. This controversy, which will flare with renewed vigor in coming months, goes right to the heart of the public v. private power philosophy. Should the government let private power companies utilize a valuable natural resource and charge the public a profit for the electricity thus generated? Or should the government build the dam and sell power at cost? Those in the Northwest who want cheap electricity

to attract industry insist the government has responsibility to build the dam. Others charge that this would be outright socialism. Behind the bitterness of the fight is the fact that electric power is an enormously profitable business and that private utilities in the Northwest have launched heavily bankrolled campaigns against public power advocates. So it's a life-and-death fight for many politicians like Sen. Wayne Morse of Oregon. No quarter will be given or asked.

**Reserve Bill—** Congress, after much amending and re-amending, finally passed a reserve bill which provides that 250,000 17-year olds a year may volunteer for 6-month training and thus avoid the draft. They will have to remain in the reserves 8 years. This is the nucleus of what the Pentagon had hoped to apply to every youth. The draft, however, is only 14,000 a month at present. It seems strange that with the Air Force and Navy depending entirely on voluntary recruits the Army cannot meet its needs the same way. It is argued, though, that if the psychological threat of the draft were removed, enlistments would fall off.

**Era of Good Feeling—** An era of good feeling is developing in the wake of the "meeting at the summit." Nevertheless, the Communists have shown no willingness to make any real concessions. They are talking more constructively, but thus far it is still only talk. The Communist strategy in the past has been to do several entirely unwarranted things and then to agree to stop doing one or two—if we will make some concessions, too. Thus, they hold American prisoners of war in flagrant violation of the Korean truce agreement and then make themselves look magnanimous when they finally release them. Only when the Kremlin finally abandons force as a means of "world revolution," will the hope of peace truly brighten. As long as fanatical Communists believe that the world is waiting to be "liberated" to Marxism real peace is simply unattainable. Meanwhile if living standards and social justice can be improved in the non-Communist world, this is the most constructive answer to Communism for it destroys the *raison d'être* of Communism and makes it difficult for the Communist to excuse the clumsy inefficiency of their own bureaucratic system. When we put a lot of money in atom bombs and very little in Point Four, we are only demonstrating how ignorant we are of how to win a battle of ideologies.

## INDIAN AFFAIRS

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from the Indian Bureau Area at Portland, and from the local Indian Agency at Toppenish. The state and Game Commission people are present, as well as the law enforcement officials and the Sportsmen's Association. There were four or five chiefs of the tribe, who first stated their claims.

As a result of this meeting an agreement is being worked out under the sponsorship of the local Indian Agency, whereby the state will cooperate with the tribe in stocking annually the streams on the reservation with ample supplies of fish. State officials also plan to replenish the depleted forests of the reservation with deer, elk, beaver and other animals. Already, in a show of goodwill to the Indians, the state has dumped 20,000 salmon fingerlings into the upper waters of the Kilckitat River on the reservation. These will go out to sea and return fullgrown within a few years to spawn on the reservation.

According to the 12-point agreement that is being worked out, the Indians agree to limit themselves to fishing at the disputed dams on three days a week, and not to sell commercially the fish taken at these places.

### Sale of Timber

There are about 500,000 acres of virgin forests on the Yakima reservation with a saleable value, on a selective cutting basis, of some \$78,000,000. Four years ago the tribe voted to leave private business concerns to exploit the forests to exploit their timber. The money derived from the sale of timber goes into the common treasury of the tribe. It is divided among the 4,300 tribe members in annual per capita payments.

Not all of the forest land is under the control of the tribe. Part of it is owned by the heirs of individual allottees. Pending legislation in Congress which would abolish all Indian agencies and turn responsibility for Indian affairs to the states, threatens the individual land holder. Neither the tribal authorities nor the individual allottees want to see their land sold to white people.

A bill has just been passed by Congress (H.R. 1801) which will give the Tribal Council the first opportunity to

## PACKET ON INDIAN-AMERICANS

The missionary study theme "Indian Americans" comes at a time when the only word to describe legislative and administrative practices in regard to Indians is "confusion". The technical experts—those in the church and governmental agencies who have studied and worked with the Indians, as well as Indian leaders—are divided in both theory and practice about what should be done.

The Department of Social Welfare has not arrived at a position in regard to "termination" and all that this concept implies. But to encourage discussion of current legislation and administrative procedures among church groups we have provided a packet which includes materials representative of several points of view. The packet is available on request to the department. It contains: A Listing of Organizations Working on Indian Affairs; "Indian Rights and American Justice" by Harold E. Fey (*Christian Century* reprint); Statement on Legislation of The Association on American Indian Affairs; The National Council of Church's Pronouncement on Indian Affairs; A List of Congressional Committees and Sub-committees working on Indian Affairs.

buy these fractionated heirship lands from allottees who wish to sell. In this way the tribe can conserve its natural resources, and prevent them from passing into the hands of rapacious commercial interests.

### Health Services

On July 1, 1955, the Bureau of Indian Affairs, of the Department of the Interior, turned over to the Department of Public Health, all health care for the Indian Americans, hitherto carried by the Indian Bureau. This was another step by the Department of the Interior to put the Indian on the same basis of treatment as other Americans.

Dr. David Price, Assistant U. S. Surgeon-General, assured the National Fellowship of Indian Workers, which met at Estes Park, Colorado, July 1-12, 1955, that it is the intention of the Department of Public Health to amplify and improve health services rendered to the 400,000 Indians in this country by:

1. Increasing the facilities for taking care of the sick Indian.
2. Meeting the difficulties of transporting sick people over long distances from remote reservation areas to the nearest hospital.
3. Expansion of Indian hospitals and hospital personnel; also by making contracts with local hospitals near Indian centers of population to care for those patients who cannot be accommodated in Indian hospitals.
4. Giving more attention to disabled Indians, and to undertake rehabilitation especially of old people and crippled children.
5. Enlarging the preventive phase of health work among Indians, especially in the field of sanitation, and to use, as much as possible, Indian-trained personnel for this work.

For this program of improved services Congress has recently passed an appropriation of \$32,000,000 for Indian health work.

### The Future?

The Indian American can now see the handwriting on the wall. Within a few years at the most his special status as an Indian will be abolished. He will be in the same position as any other American. If he has any land holdings, he will have to pay taxes on them which up to now he has not had to do. Whatever tribal lands remain after "termination" can only be held as Indian lands under a charter from the state, as a private corporation. The Indian will have to look out for his own health like anyone else. He will have to send his children to public school.

In view of all this, Indians are looking increasingly to the cities where they can relocate and occupy themselves in some regular trade or other vocation. Relocation centers have been set up in several cities under the auspices of the Indian Bureau or the churches. Six thousand Indians within the past two years have flocked into the Relocation Office at Los Angeles. The Yakima Tribe has asked the Indian Bureau to set up such a Center in Seattle.

As these people look ahead to the radical changes they will have to make for the kind of life required in the city, they have a right to expect guidance and help from religious forces. This should be the church's opportunity, and from present indication we are sure that it will be.

## WITNESSING THROUGH WORK CAMPS

Scattered over the world this summer nearly 75 young people of the Disciples of Christ made their Christian witness through participation in work camps.

Some of these youths paid their own expenses, others received financial assistance from family, churches or student groups. The Department of Social Welfare was able to provide scholarship aid to a limited number of qualified young people.

Because a young person who participated in a summer work conducted under Christian auspices has rich and unusual experiences to share with churches and youth groups, we are listing here the 1955 work campers with the hope that many opportunities will be open for them to pass on their enthusiasm, their experiences and the spiritual enrichment which has stirred them to a deeper concept of the Christian religion.

### *Sponsored by the Department*

Work camps sponsored by the Department of Social Welfare were conducted in Jamaica, Mexico, Los Angeles and Indianapolis.

Personnel in the five-week camp at Kingston, *Jamaica* included Audrey J. Deatherage, University of Missouri, Donald Elliott, Texas Tech, Faye Feltner, Assistant Dean of Women Berea College, Barbara Fiers, Bethany, Mr. and Mrs. Newton B. Fowler, College of the Bible, Roy Griggs, Culver Stockton, Phillip Hayes, Phillips, Don Hindlerliter, University of Illinois, Charlene Samuels, University of Oklahoma, Jack Smith, Indiana University, Dewayne Wellborn, Kirksville State Teachers College and Marjore Williams, Iowa State University. Directors of this camp were Mr. and Mrs. Rhodes Thompson, Jr., Lexington, Kentucky. Six Jamaicans also were members of the work camp family. Myrle Ward of the Missionary staff served as local director.

The *Mexico* work camp was held at Mountain of Light Farm, Pabellon, for a five-week period. Campers included Duane Ginavan, Phillips, Donis Hayes, Oklahoma A & M, Ethel Mace, Jarvis, John Overholser and Leon Riley, University of Colorado, and Elizabeth Wolf, teacher from Buffalo, New York. Six Mexican nationals also participated. Directors for this camp were Mr. and Mrs. Ronald Reed, North Canton, Ohio. Paul Stone, missionary at Pabellon, was local director.

The *Los Angeles* camp was a joint project of All Peoples Church and Avalon Community Center for a period of seven weeks. The campers were Alice Breedlove, Texas Tech, Angela Riggs, University of Kentucky, Joan Ruddy, Danville, Illinois, Ortwin Steu-

ernagel, Eden Seminary (German Exchange Student), Gennie Eachus, Northwest Christian College and "Thunder" her seeing-eye dog, Hendrik Sasse from Amsterdam, Holland, Richard Flood, Pastor, Ocean Park, California, Christian Church and Leroy Longee, Chapman College. Several local young people participated on a part time basis. Directors were Mr. and Mrs. Robert L. Lemon, Havana, Illinois. Local director was Ernie O'Donnell of All Peoples.

The Indianapolis camp was held at *Flanner House* for seven weeks. It included Eddie Loe Evans, Clarke College, Grace Howell, Iowa State, Mary Hummen, Phillips, Janet Johnson, Bethany, Carole Spragg, Danville, Illinois, Betty Reneau, Transylvania and George Wahbi from Beirut, Lebanon. Directors were Mr. and Mrs. J. T. Nelson, Peoria, Illinois. This camp was coordinated with Flanner House staff and projects by Cassius Fenton, Controller of Flanner House.

*Internees.* Each summer a selected few young people are given an internship experience of 6 to 8 weeks at Flanner House. This summer they were Mr. and Mrs. Wayne Moss, Oklahoma A and M, Anne Stiles, Phillips and Kenneth Henry, Jarvis.

We regret we do not have the names of the Jamaican and Mexican Youth who participated in work camps to complete the listing at this time.

*Ecumenical work campers* approved by the Work Camp Committee were Richard Dickinson, Bethany, who served in Japan, Sue Gillespie, Ann Arbor served in Jordan, Dorothea Harms,

(teacher) France, Paul Johnson (Pastor) Sheffield, England, Richard Johnson, Transylvania, Saarland, Germany, Byron Lamun, Oklahoma City, Mehren, Germany, Charles Palmgren, Drake and Lois Schwarze, Public Health Nurse, Lodi, California, in Austria, and Don Van Voorhis, Drake, in Switzerland. Those serving Ecumenical camps in the States were Thomas Shuff, III, USMA, at Delmo Missouri, William Spangler, pastor, served in camp at Swannanoa, North Carolina and Jacquelyn Sweaney, University of West Virginia, Ganado, Arizona.

Three Disciples young people were members of a work camp group who spent two months at The Albert Schweitzer Hospital, Deschanelles, Haiti. They are Robert Regenold, Eureka, James Owens, Oklahoma A and M and Polly Reed, Hannibal, Missouri.

R. E. M.

### **SIX DISCIPLES IN PEPPERDINE INSTITUTE**

Disciples of Christ were well represented in the Institute on Racial and Cultural Relations held at Pepperdine College, Los Angeles, August 1-6, 1955.

Mrs. Edith Inouye, who had attended a similar Institute last year was invited to serve as administrative assistant to the Dean of the Institute this year. The five others were: Mrs. Tilda Dunlap of Montebello, Miss Ethel Greene of Pasadena, Miss Gracia Seacat of Los Angeles, Mr. Eizo S. Sakamoto, Rocky Ford, Colorado, and Mr. David M. Stewart, Idaho Falls, Idaho.

This Institute was one of two held this year as part of the Seventh Annual Program of Institutes on Racial and Cultural Relations sponsored by the Interdenominational Committee for Cooperative work in Racial and Cultural Relations.

September is a good month to introduce others in your church to:

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